Rough Field Notes

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BR0054/611 (42)

328 (3) I'm not sure how this is going to turn out, it seems to be a hopeless, but we'll just to luck. This is of o (B). Apparently it should be done before a t c m, but if not o suit are called, though they are as (C), i. e. "disappointed"; at coming too late. o clown of o t c m called o q hunux en, to his house — after Clubdubbalair has been performed. o account seems of no ginnaethelitt & no dixakcun-

329 (9) - O yec x has come to her with o offerings

332 (1) for giving presents. Se wa "

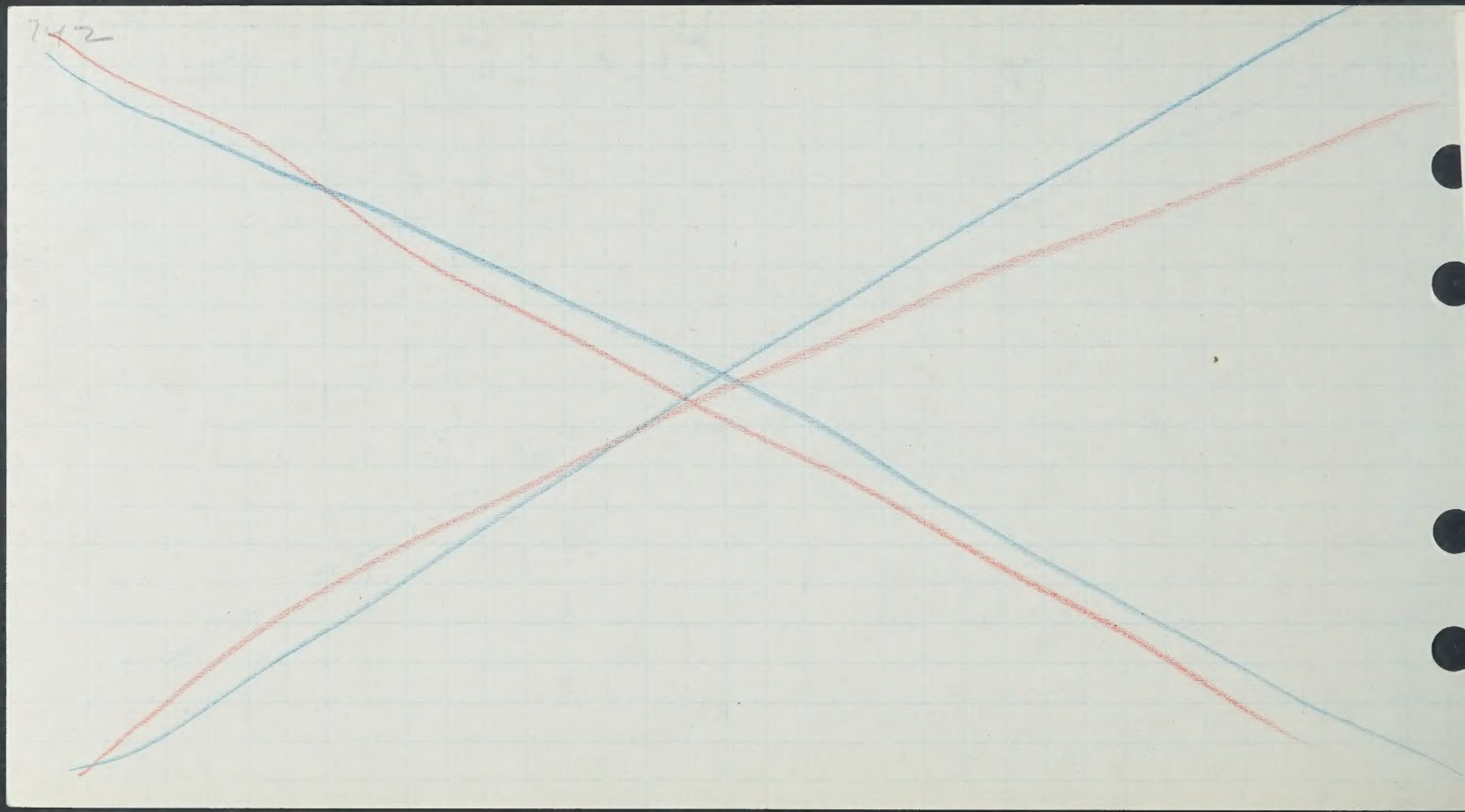
333 (1) while atmog & bubbla [illegible] dance around

(2) hots. RECORD taken of this

(3) anunugwon — v. old word for meeting of nunilt stal tc un x s

(4) ~~p s k~~ p sgun — v. old "

(5) ät u lax wos —

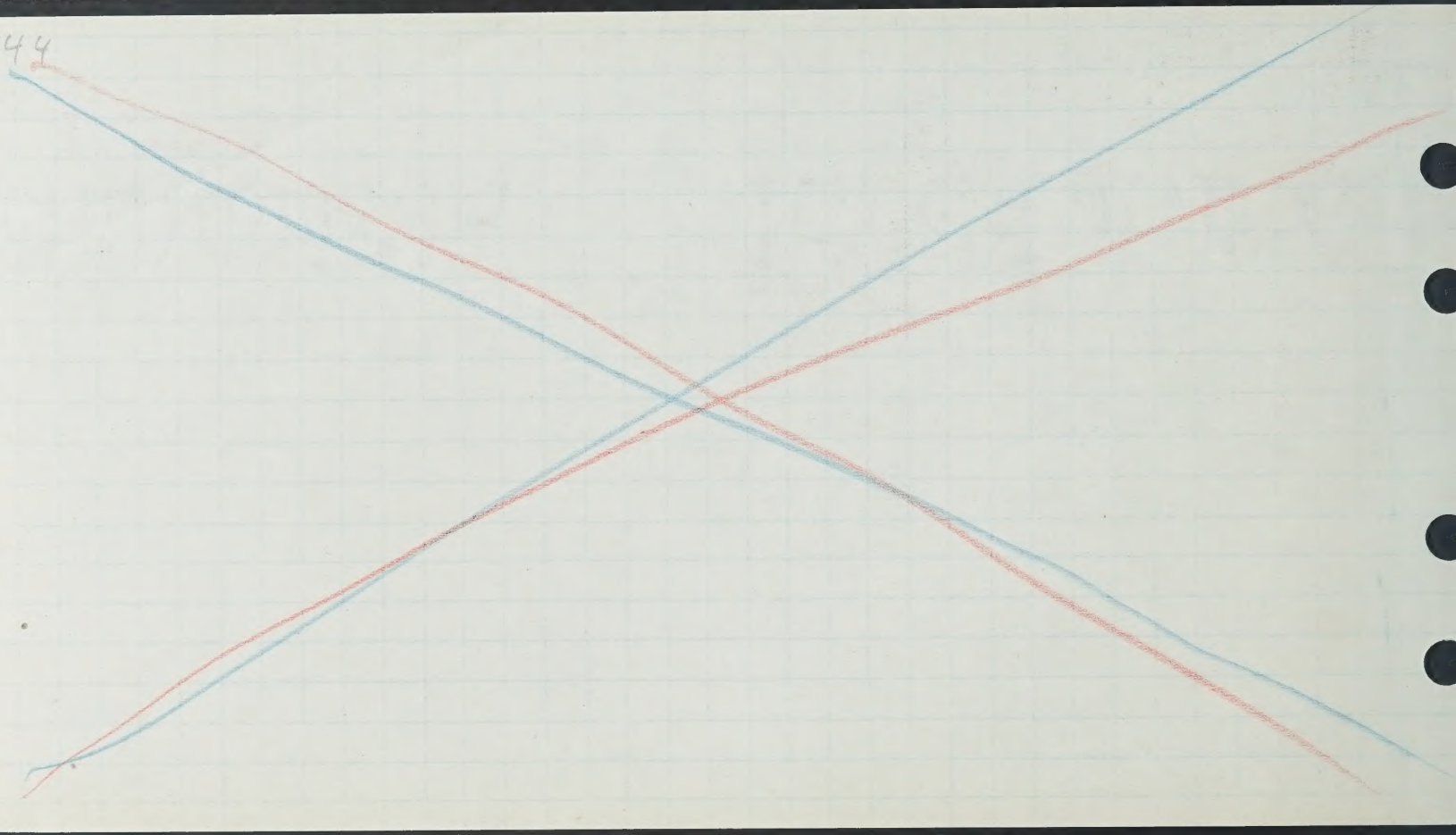


333 (5) sp!skunstɬ. Only stɬaɬtcmx̌s could go there, for ɬusaut purposes.
(6) tx̌ɬtcmuxtom. Always notified by pressing on foot, & it is understood when a meeting will be, though no word is said.
(7) e.g. if death is to follow an error, or if an important initiation rite is to be undertaken next winter. At hɯɯt, as at Sɯɯxt, a thing that kept away a onplumsta was a fear of a ɬuskasmɬ there. At Kimsquit it was a shɯɯq & people heard a growling at awkward times.

334 (1) kämätsluks
(2) nutel

336 (1) He who carried a ɬaitkwakdus dɨatxotlɬ, i.e. what tied a alxotlɬa, a rope or a bear robe in which he was tied, always has a yecx come to him that night: a sint sees him owing to a important part he has played in a rite.
(2) ätoɬiqoɬɨcmx̌ → means "a ~~useless night~~ nothing doing" night, no doings etc.

337 (1) ɬt is a 2nd night of a rope man's dance, i.e. when work is stopped, ämɬtämkcm. On that day there are always 3 meals given at Kimsquit & only one at Bella Coola.



340 (1) sixt p'sta.

(2) Sometimes a ♂ ~~[illegible]~~ is chosen to receive ⊙ salpsta from ⊙ altolla, in which case ⊙ altolla is held up by 2 men on each side, ✕ ⊙ other ♂ ⊙ same — face to face. ⊙ substitute draws from ⊙ altolla his power, ⊙ teeth, ✕ at once begins to growl rrrr (he cannot use ⊙ ~~[illegible]~~ ✕wa, ✕wa, ✕wa call which belongs along to altollas who have gone to (sonwh)) He is taken from house to house ✕ ~~only~~ on return to subpsta. It is withdrawn by means of ye ∴ ^

(3) ⊙ song used for any altolla ~~[illegible]~~ just returned, recounts of what things are up there.

(4) sinunkiál a tinsdu ✕ This is ⊙ suit who causes ⊙ return of altollas. ⊙ onblinsta believe that should an altolla not see this suit he would be unable to return, ✕ if an altolla dies ⊙ (tstalk) describes ⊙ fate that befell him.

341 (1) tt ikwats. ⊗ ✕ merely ✕wa, ✕wa, ✕was. But ⊙ onblinsta hear ⊙ words are impressed

(2) ⊙ ✕okitt = washing.

(3) hukʷlomskt

342 (1). This swainsta belonged to Jim's half-B from ⊙ latter's M. him

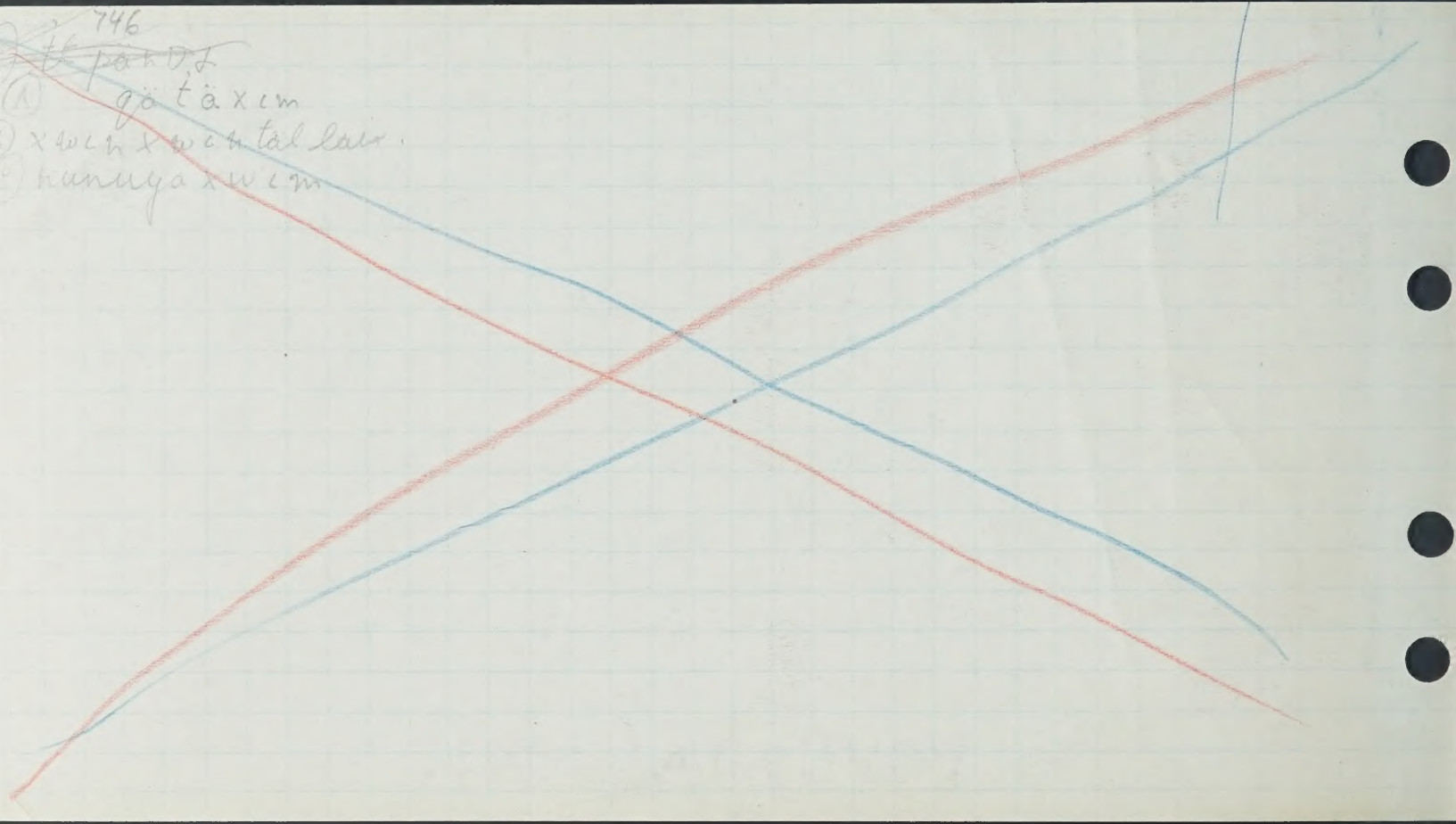
746

(A) ~~tk pa. DZ~~

(A) gö täxim

(B) xtvch xwim tål lav.

(C) hunuya xwim



JP is far from it, it came down with 1st people though some al+otta got their power from al+otta experience.

All al+ottas have just one omalitta, though different sunalustas, & often a skulk of a song tells of a husbdsiista & so is different. The omalitta for al+ottas is (at quatam) or (4 = + 2 = +)

343 (1) whoever has a right to a hukusiot ceremony has a right to all, & if brave can change from one to a other, i.e. he sunaista to cut a stomach alone.

(2) + gives 4 times a low whistle, & repeats around fire.

344 (1) certain hukusiut are able to summon them (at omalitta). Such a person is called an (A). JP is an (A) with ability to summon his (alomalitta) (B). At hukusiotem affairs these are produced, but one that alone can restore a dead is a waits q us, which is at omalitta of Frank Kelly.

345 (1) they are of (at tspmus)

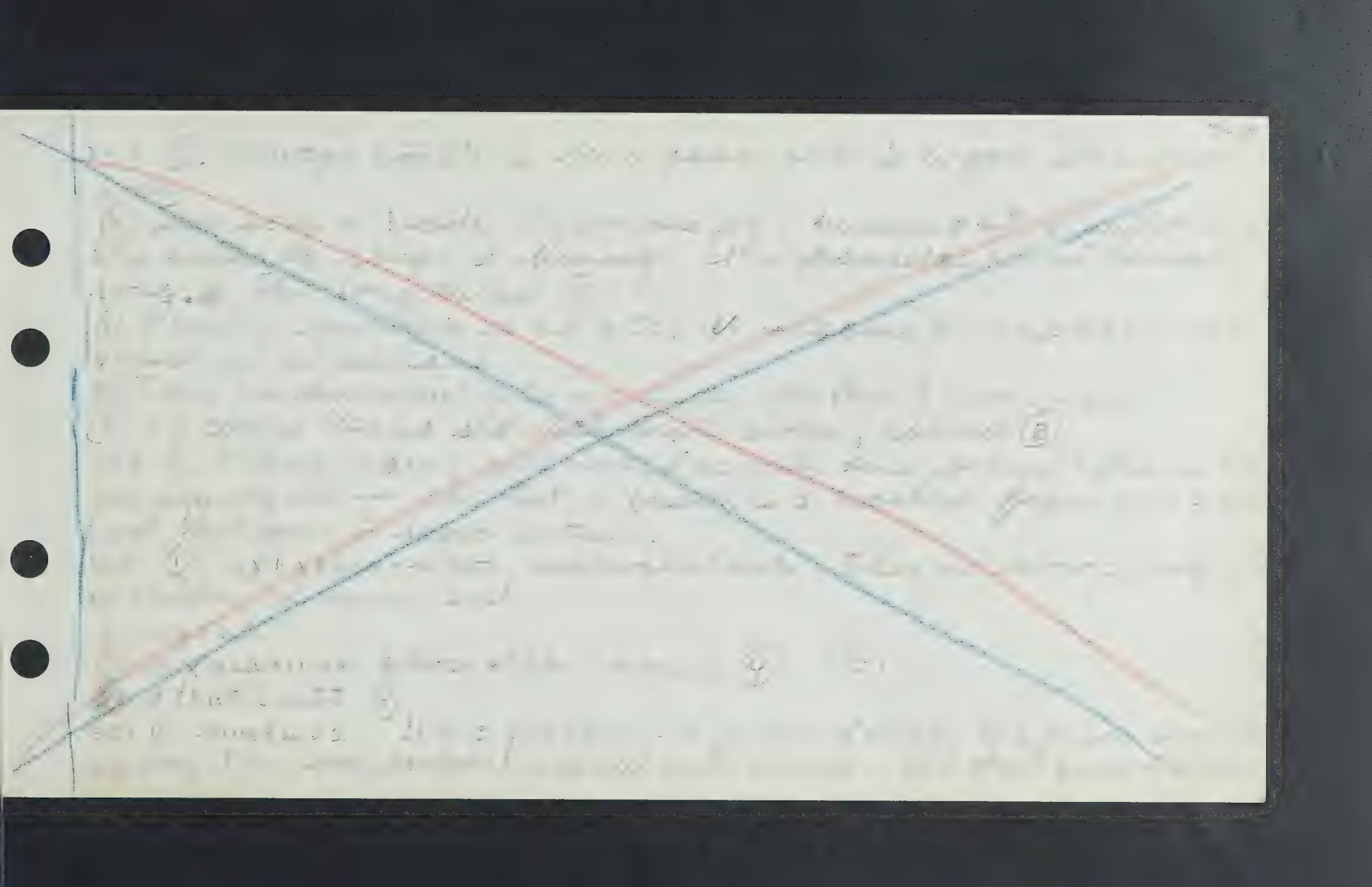
(2) Windach comes. They are kwanat an husais. Ø ♀ are chosen by a compatsim to sing a changeless song of snitsmana. This belongs to a sunaista of X

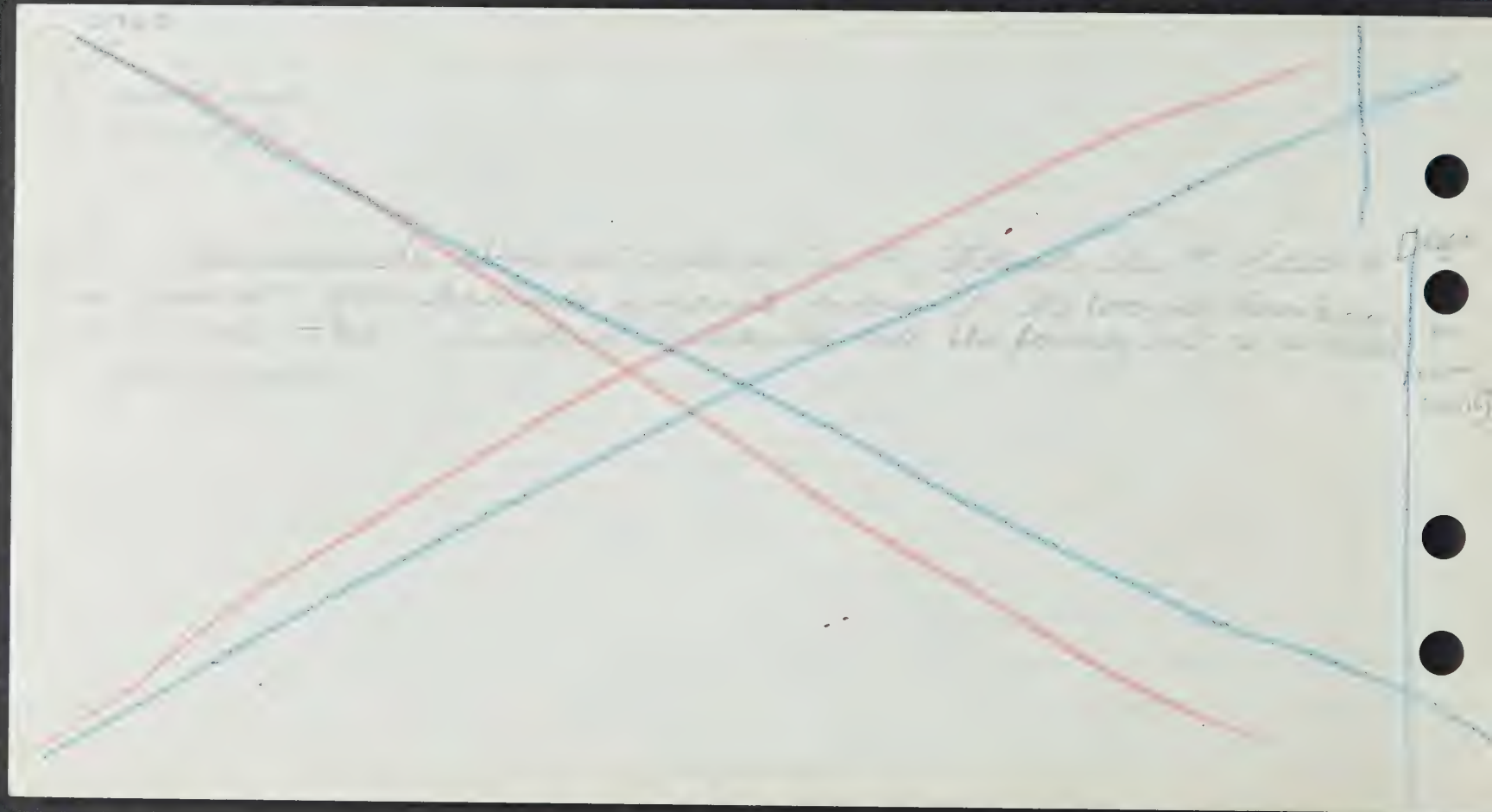
(3) certain sunaistas include right to expose their ~~sunaista~~ alomalitta, such a person is termed (C)

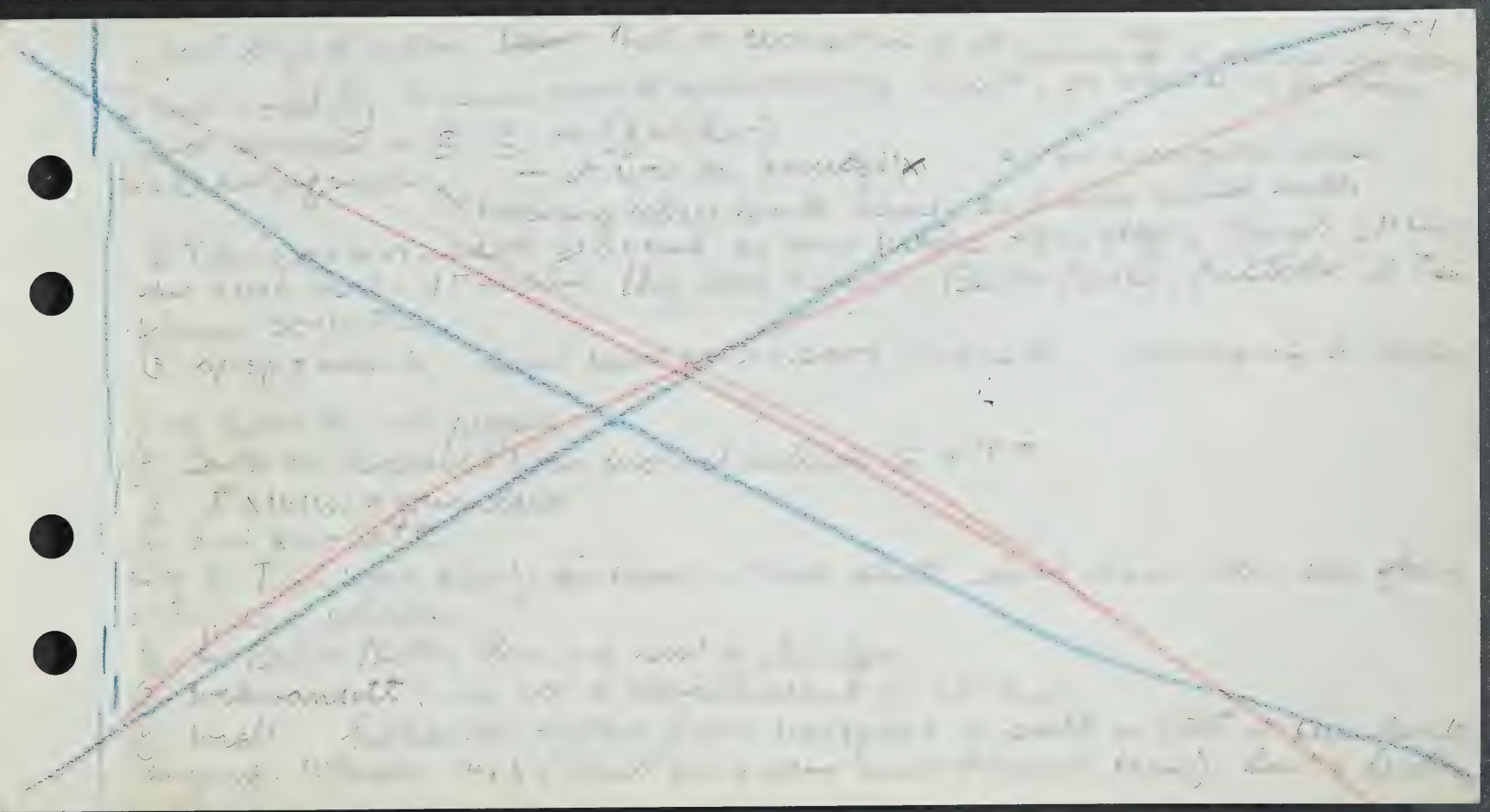
(A) si päl ɣ al osuts

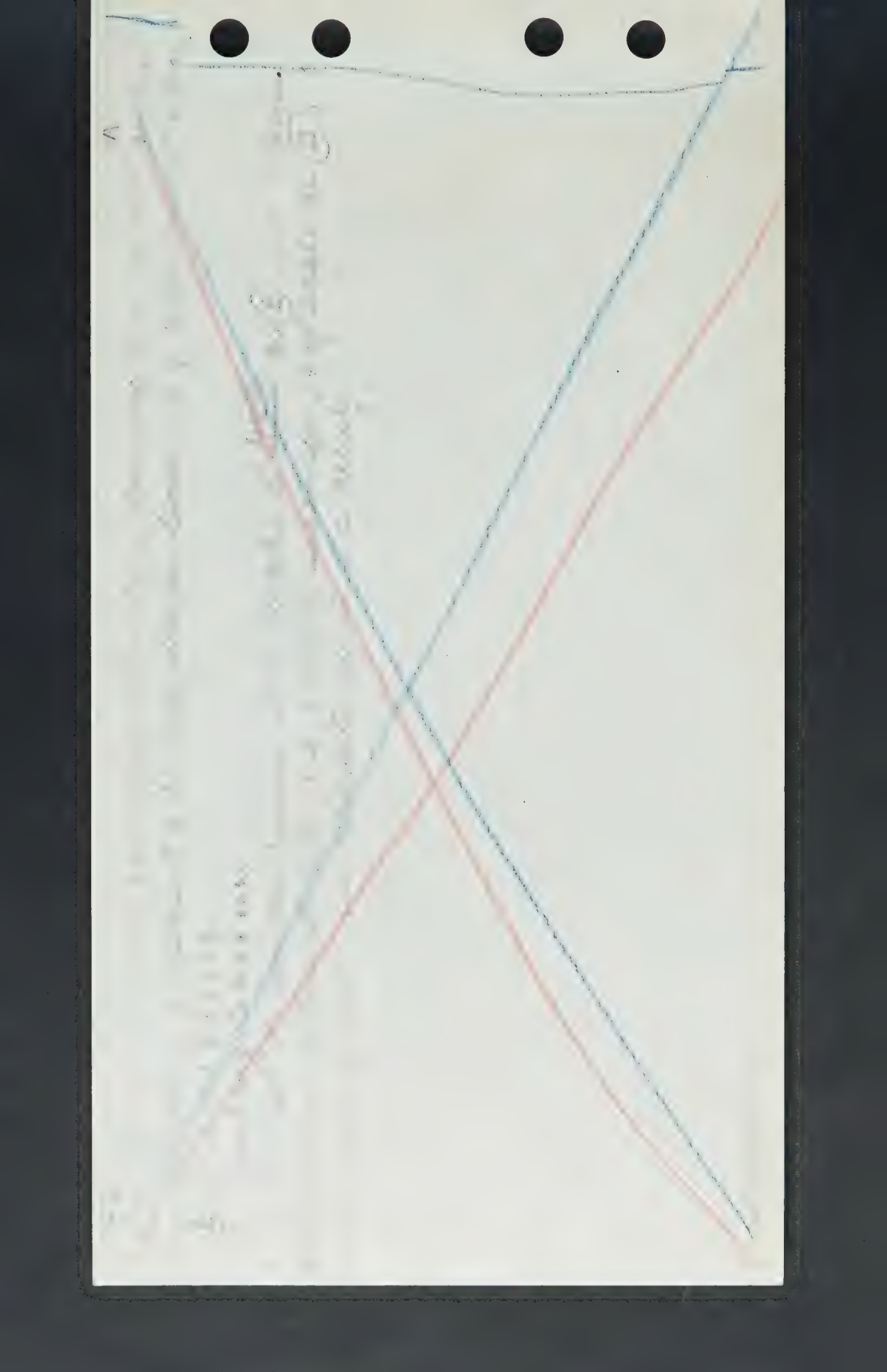
(B) kutskäk midgut

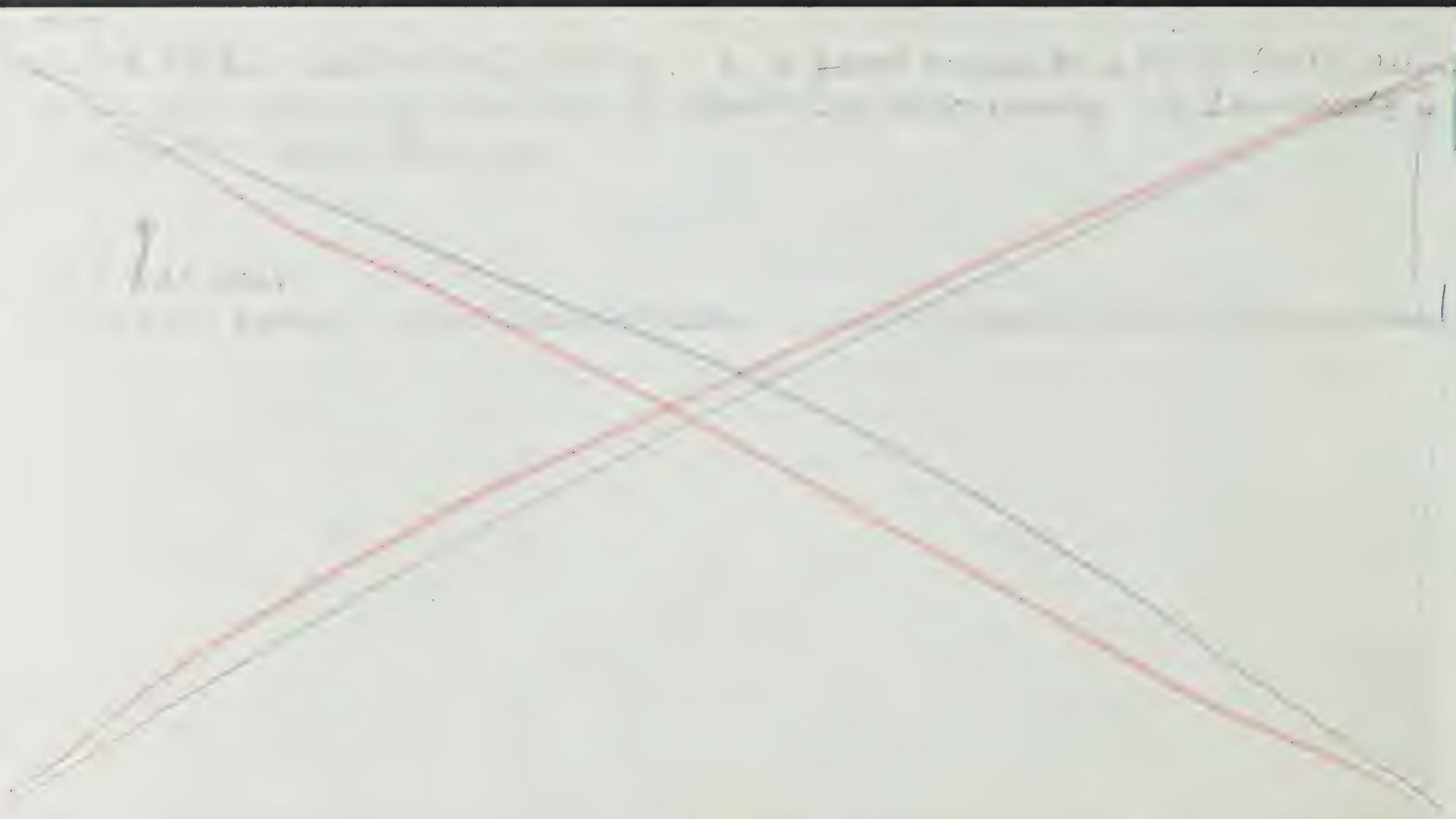
(C) The creature grunts around. Thus VP was once on Lavrsch Lober to Lloard a grunting as if a big bear were getting up. He jumped from path, as is the right thing to do, as he knew from legends. All ♂♂ & ♀ who were with him did not, they began to grunt & soon blood rushed from nose & organs. Not long after both died

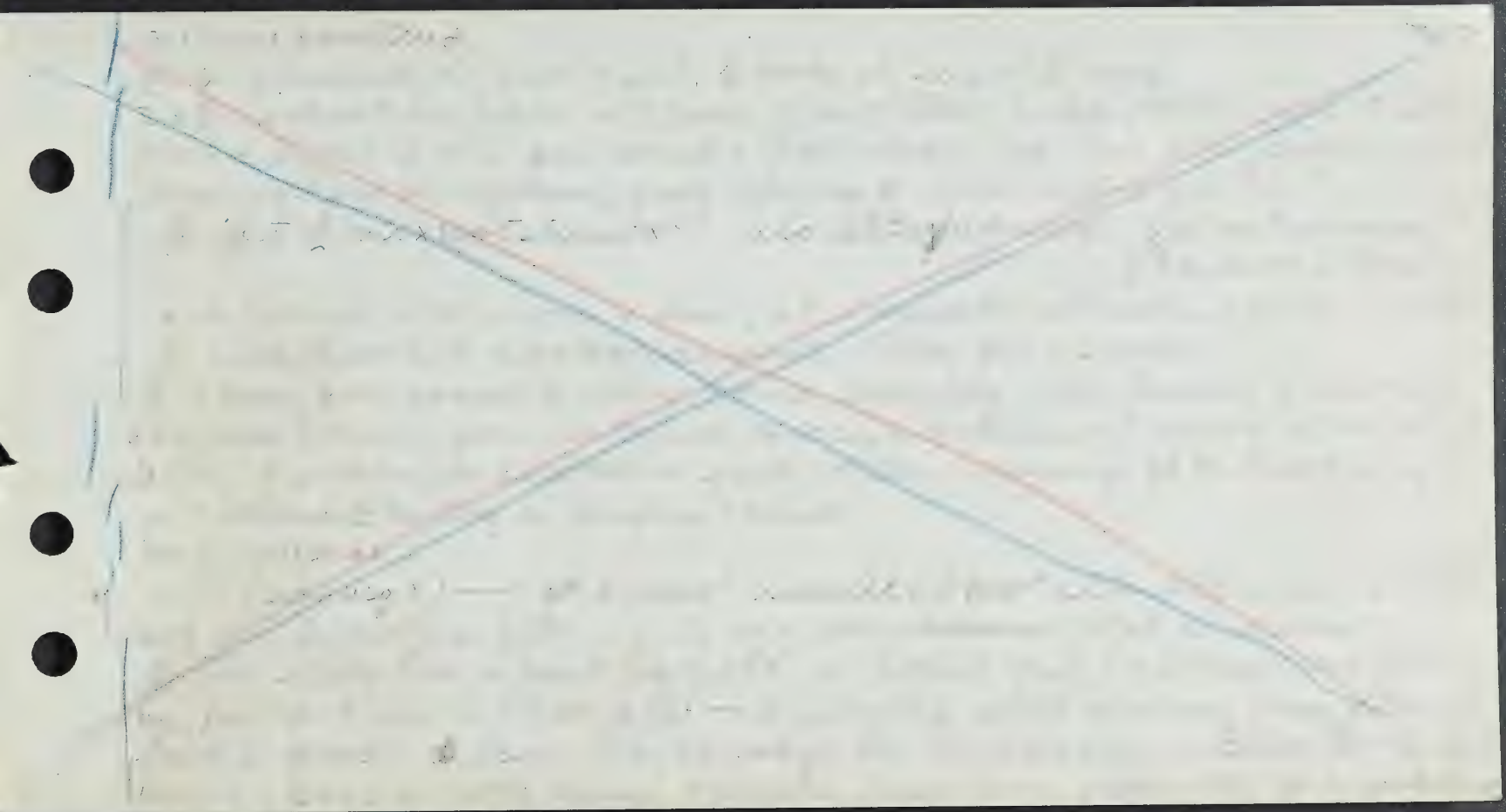


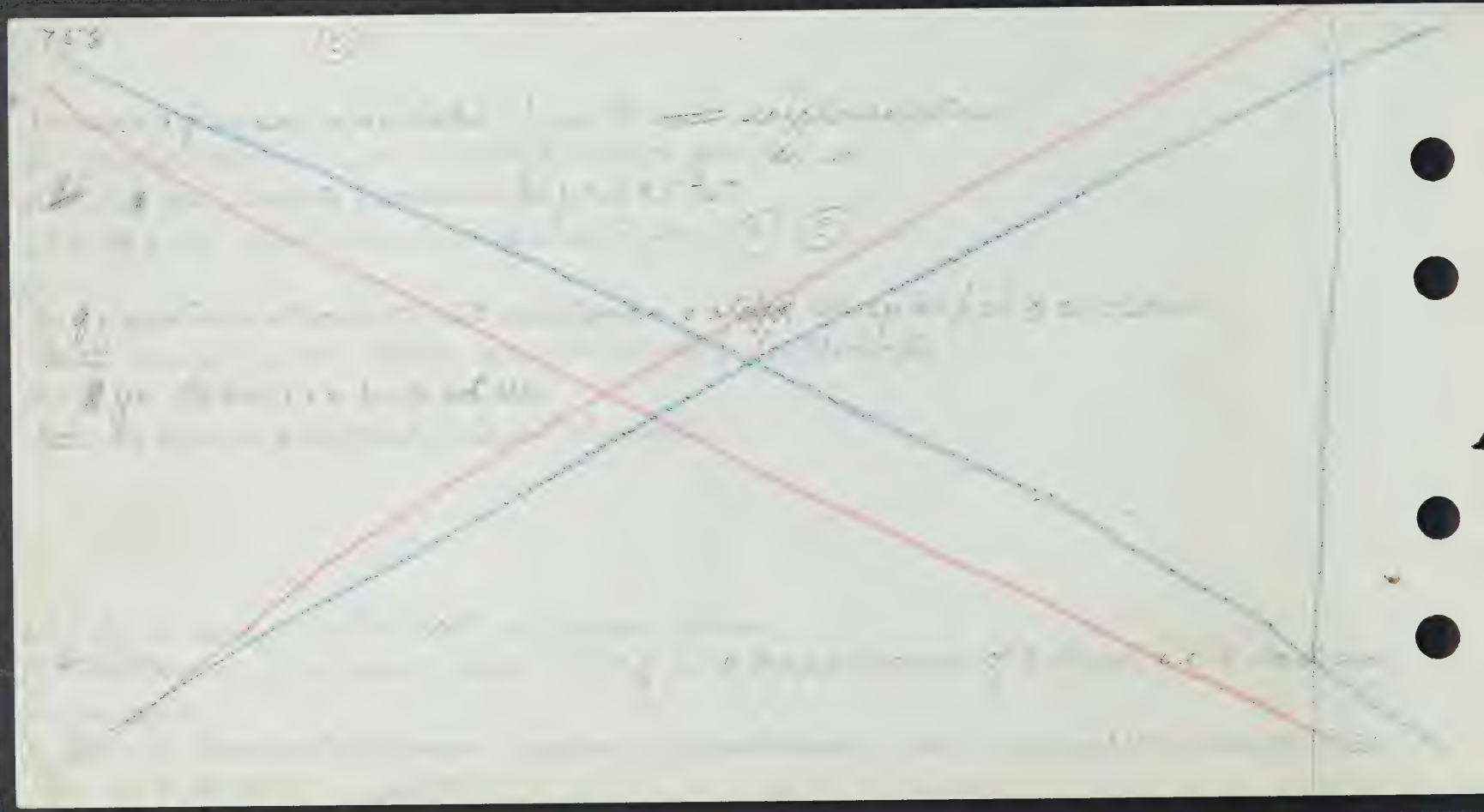


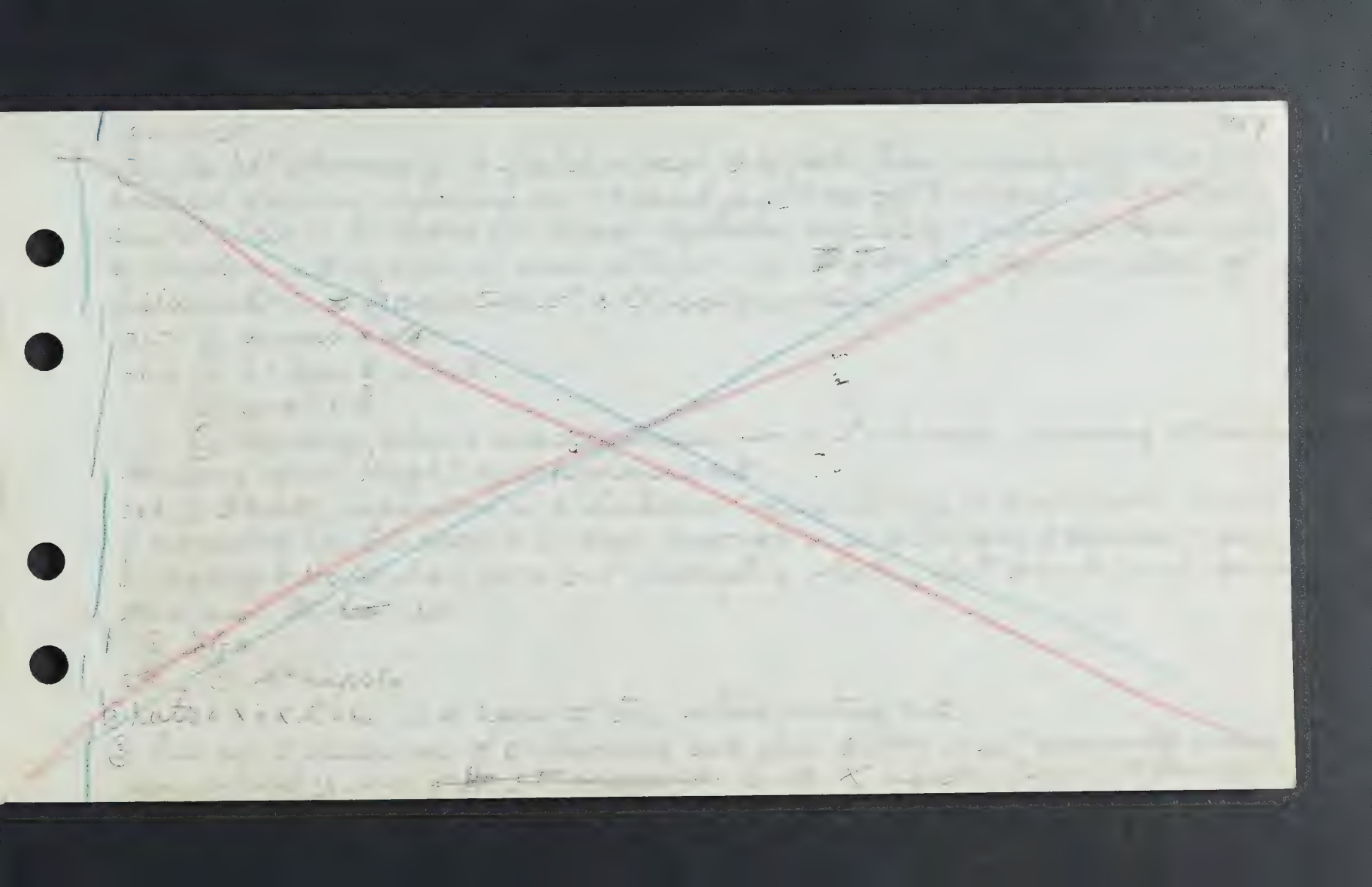


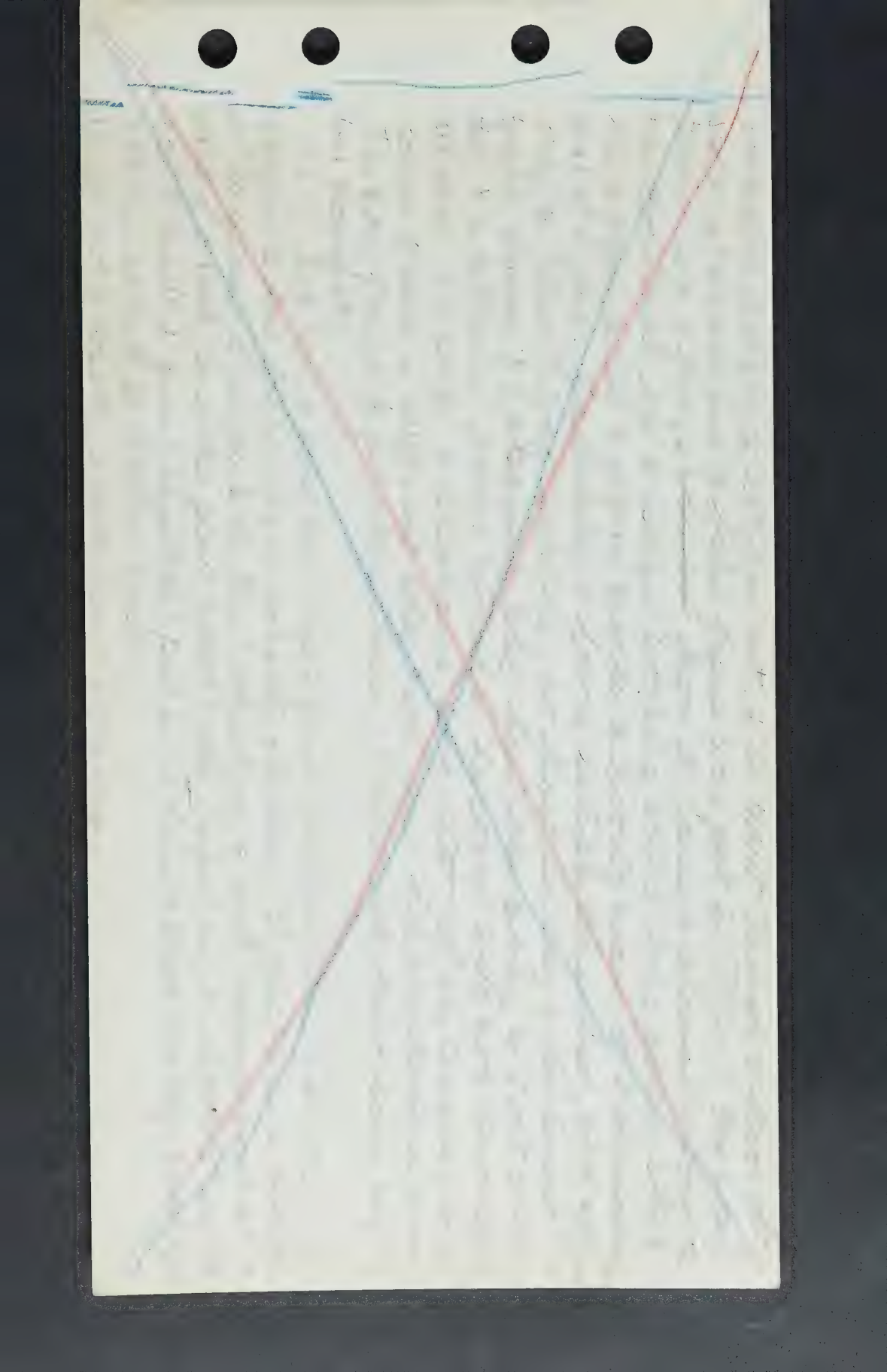


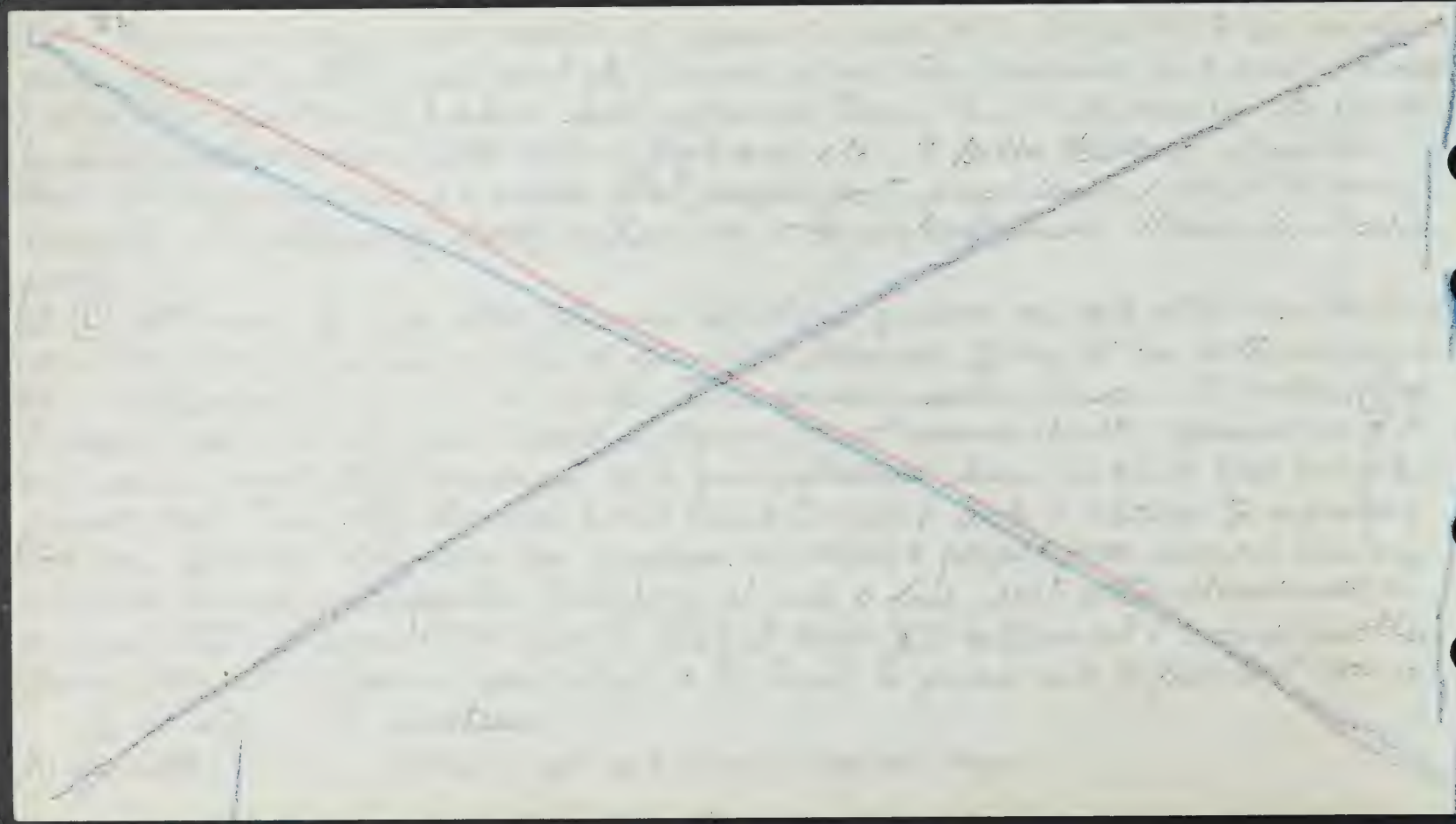


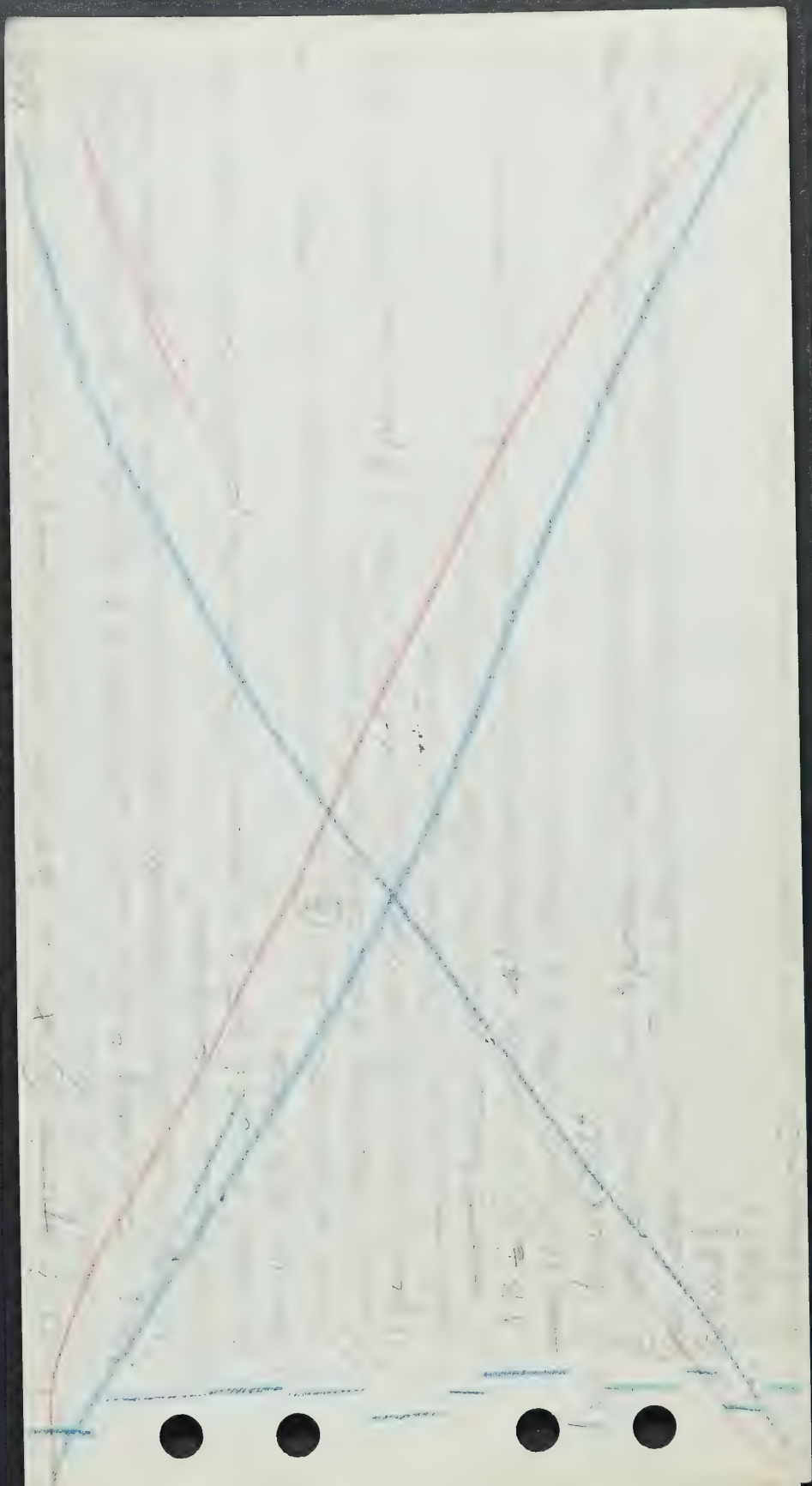












378 ① sq um

② ~~His~~ T's mila was a real (staminals = life-stock) to him, but he no disclosed d fact, nor did he use this to kill his w's H.

380 ① ~~K~~ mila nk

② squpaitl — d outer planks from cedar, with rabbet on one side, have tipped goats down below

③ especially wool d wool valuable. Goat the stock fearless at the place.

381 ① though d flesh ~~same~~ kept quivering

② you are always the head.

hote. Sometimes you will find in d wood dried salmon, spawn d flakes of sockeye, or heads of spring salmon. But they are watsp, if he eat he will die

③ ~~Indian~~ ~~mi~~ ~~mix~~ gaotp

④ sq aotl

⑤ right

382 ① + d head

② must run away but not downwards, try to keep level.

384 ① But always a ♂ did ~~watch~~ kep (sxtsta), in d old days d. fur dict not, [illegible] it they wer quite helpless.

385 ① s e usm d

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Lore. A custom observing is if a boy puts his arm around his sleeping wife, but a bamp, being scared, was afraid to sleep for fear Stuis would feel her sick with a knot. This story comes from a Lut people.

Note. Susut comes from sut, means "learned", "supernatural", as a doctor is termed susut: he is wise.

390 ① at x wa·lăm

② Ts·a·shi·t while after o 1-st people come to the g[illegible] o bodies of all were present. A fire was made outside o corpse hut. JP believes idea was that via fire o body could easily go back to kuswata. In historic cremation was practised until about 50 years ago. On o morning after all o lads rushed off to o fire & with much hollering, smeared their faces with o semi-charred bones, tho' ols not know why. JP (who is rather wrong at o moment) suggests that this disposal was very common, though he says both ♀s & children of same were sometimes so treated.

③ qăp x'ook

④ q·a·t·cu

391 ① hămol·

② from o home

③ [illegible] & took her D, & it was o D who cried. Being below puberty she was able to be carried off by sun

392 ① snutgul x̣ăls di qomokwa (note. spelling). Arnold & likewise knows in ST house. JP says Bella Bs have similar story

② aitsumk·s — a Bella Bella language, probably means, "very good"

393 ① ·x·u x̣. Lulesta sometimes used by almutsank.

[illegible]

note. (F) six sán·i mutsta, means medicine place, i.e. where curative power has become supe... There were 5 of these — 3 on Tallio arm, 2 towards Kimsquit. One of these last was (A), about 9 miles below hotel on left hand side as one ascends. Here a ~~creek~~ ~~goes~~ creek goes under a ledge of rock. A patient is lowered down a hole of about 6 ft diameter till he stands on another ledge where he removes a rope, lowers down another boy, & out under a cascade of water flood where he is picked up by a waiting canoe. If he is to recover his side will be scraped by some rough (B), i.e. animal — no one knows what. Perhaps a fish 70 yards long which was seen about 15 years ago. If a patient be too feeble to dive a stick is forced through from below & a rope tied to him so that he is drawn through. A patient observes sex taboo both before & after; 3 months is enough — otherwise he will soon die. A best thing for a person who has suffered hurt to do is to wash a towel of all A's. [(A) = many pieces of patients' clothes are put in payment

Another (E) is (D), a hot springs on Labouchere. A little distance from these is a trickle (C). Neil JT was wont to get hot water for fishing. But once as he put in his tea pot the trickle stopped, he took it out, again it came, & so for 4 times Then he stopped, knowing that 4 is right for everything, & he called out, "You ~~have~~ husband, I understand you now". Since then he has not used the water. It was as if something inside had seen him & checked the water.

Another (E) is (F) on Tallio road. Here patients dived through a hole in a rock to a

amut x wo m (A) (B) nemnemk (C) tk pápó t u m (D) qwel (F) snuwats